

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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by Monroe Parker, Ph.D., D.D.

President, Pillsbury Conservative Baptist Bible College  
Owatona, Minnesota

## Neo-Orthodoxy, the New Modernism

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—Matt. 7:15-20.

It was said of the Lord Jesus Christ that "he spake as never man spake." He used always simple though pungent and colorful illustrations. Here He was talking about false prophets; and in this short statement He issued a warning to be on the lookout for them, disclosed their hypocritical methods, set forth the way to judge them, and revealed their true nature. He says that they—"come to you in sheep's clothing," but that "inwardly they are ravening wolves."

Such were the prophets of modernism in the latter part of the nineteenth century and in the first three decades of the twentieth century. They came in sheep's clothing of Christian profession denying the supernatural revelation upon which Christian faith is based. They came with their social gospel rooted in the hypothesis of evolution, attempting through "Christian education" to build a pacifistic Utopia where man was divine and where God was devoid of moral judgment and, therefore, unrighteous. They came professing to be humble seekers of sci-

entific truth about God but rejecting with vaunted pride every scientific fact that verified or harmonized with the revelation of God.

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Dr. Monroe Parker

## "COME, YE WEARY AND HEAVY LADEN"

By Evangelist Sam Jones  
Southern Methodist, died 1906

"Cast thy burden upon the Lord and he will sustain thee. He will never suffer the righteous to be moved."—Ps. 55:22.

I suppose the greatest curiosity that could be presented to the gaze of this world would be an unburdened human heart—a heart perfectly free from every care and every burden and every anxiety. Four thousand years ago and more a wise man of God said: "Man is born unto trouble as the sparks fly upward."

Just as naturally as the sparks ascend from the burning wood, so naturally is man subjected to trouble. And, after all, the great question of the philosopher is not how many troubles he has, but wisdom to classify troubles, and then to know what to do with them.

I grant you that there are a great many imaginary troubles in this world.

### Faith and Leaving All With Jesus Will Cure Wicked Fretting

Women are not the only creatures in this world. I am sorry they do borrow trouble. But I am sorry to say they are not the only ones. Oh, me, how we men borrow trouble! And all the trouble we have, brother!

There's many a man in this house who has rolled and tumbled

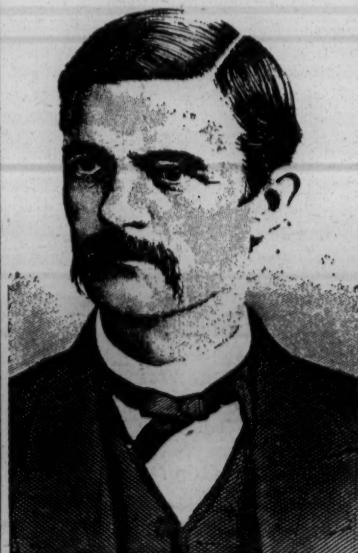
in his bed over some problem that he ought to have gone to sleep over at nine o'clock and woke up fresh the next morning, and started out to work out his problem. Did you know that a bed was made to sleep in, and that God sent night in this world so we could sleep and rest for the next day's battles? And, oh, how wickedly foolish a man is who tries to work out his problems at night instead of sleeping. And he says: "Well, the fact of the matter is, David said, 'I have been young, and now am old, and I have never seen the righteous forsaken or his seed begging bread.' But this something don't happen; I'll see it this time. I can say that much. I just tell you what, starvation is right at the door. I have made buckle and tongue meet up to this time, but they'll never meet any more." And there he worries!

A good deal like the old woman that prayed God for twenty years to give her grace to die in the poorhouse. She had an elegant mansion and that was the burden of her prayers for twenty years: "Good Lord, give me grace to die in the poorhouse," and at last she died in an elegant mansion worth

\$30,000. The Lord will never let a person die in a poorhouse when he is going to die rich. You need not go to Him about these things. And I speak about this to you all, that we each may classify his trouble.

If a man is young and strong and vigorous, what does he need to borrow trouble about the bread and meat question? As God is my judge, I was born poor and raised poor, and I never worried about

(Continued on page 6)



Rev. Sam Jones

## ACRY

## From the Dark

By Dr. John R. Rice

"For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:13.

Some years ago our fifth daughter, Joanna, came home in the evening from a school or church engagement of some kind and, to avoid coming in over the freshly painted front porch she entered by a side entrance in the dark. The side door opens on a landing of the basement stairs. Alas, that evening, to take a dryer into the basement we had removed the upper stairs. And in the dark Joanna stepped off the landing and fell some five feet into the basement blackness.

How my heart was jolted with deepest concern when I heard her cry for daddy. We rushed to turn on the light and to help her out of the basement. Soon a doctor sewed up the cut in her knee and I comforted her again and again. I was reminded again by the tender concern of my own heart of God's compassion for us His children. Joanna called for help, and we came at once to help her.

At 10:30 one night, driving along the highway near Wichita Falls, Texas, I saw the flutter of a white dress out in the darkness at one side and thought I heard a faint cry. I stopped the car and found that an automobile had overturned with four young people. The girl whose white dress I had seen said, "Oh, we couldn't get anybody to stop!" Many, of course, would have been eager to stop and help had they known. I

was so glad I could take those young people, one seriously hurt, all jolted and distressed, to their homes that night.

Oh, when people are in deepest trouble, it is good if they can cry and get help. And every poor sinner in the world has the blessed promise of God, "Whosoever shall call upon the name of the Lord shall be saved."

This blessed promise is unusually important; first, because it is for everybody. It is for "whosoever," old or young, good or bad according to human standards, rich or poor. Then, the promise is not for a handout or temporary help or a little money, but for salvation of the soul, to be kept from Hell forever, to be made into a child of God and have an eternal home of blessedness with Him! It is a great plan of salvation too, because it is so simple. One is simply to "call upon the name of the Lord." And the plain promise of God is that the one who calls shall be saved!

## INCIDENTS and Illustrations

By  
Evangelist Robert L. Sumner  
Contributing Editor

### Sin on the March!

Immorality's rapid rise in the United States of America is indicated by the skyrocketing increase of illegitimate births, one of the most serious problems facing our nation at this hour. The National Office of Vital Statistics has just released their latest study which shows a very pronounced up-trend in births out of wedlock since the close of World War II. This rise is national—in all sections of the country, among both blacks and whites, and involving all age brackets.

The report shows, for example, that in 1950 there were 141,600 illegitimate births in the United States. Seven years later, in 1957, the latest year for which the department has compiled and analyzed the vital statistics on a national basis and therefore the last year of the report, there were 201,700 illegitimate births! *That is an increase not much short of 50 per cent!* Our nation's capital, the District of Columbia, led the entire country in illegitimacy among both negro and white.

Social scientists have a number of explanations for the trend but they widely differ on those reasons as well as about the remedy. Among the causes named by the scientists were: (1) steady dating; (2) a breakdown of family ties with its resultant loss of moral guidance and close supervision for the young people; (3) the satura-



### I. All of Us Poor Sinners Need Salvation

One of the beautiful things about the Bible is that it fits everybody. One of the wonderful things about the love of God and the grace of God is that His arms of compassion are enough to take in the whole world. The blood shed on the cross is propitiation not only for our sins but also for the sins of the whole world. When God gives an invitation, He says "whosoever." God is not only able, but He is exceedingly abundantly able. Christ not only saves people, but "He is able also to save them to the uttermost that come unto God by him." All of us are sinners and all of us need to be saved and all can be saved if they will.

In Alabama a man had a running sore break out on his cheek. The sore seemed incurable. It grew larger and worse. Surely, his friends said, it was cancer. He should have gone at once for radium treatment or surgery. But no, he read an ad in a paper where a quack doctor offered to sell a salve that would cure cancer. He bought the salve, boasted that he had saved the doctor's expense and the pain of surgery, and applied the salve diligently. The sore healed over on the outside, but went on with its deadly work, and

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## THE EDITOR'S Notes

by John R. Rice

This is written in midsummer, July 29. Some of our workers are on vacation. I am kept busy, however, trying to catch up with my mail, writing sermons, planning for the great state-wide campaign of evangelism in Michigan, the giant rally at Detroit Temple Baptist Church next week, the Sword conference at the Bill Rice Ranch. Bud Lyles (announcer and singer on the "Voice of Revival" broadcast) and I will be in Winston-Salem, North Carolina, Saturday night, August 22, through Wednesday, August 26, at Faith Baptist Tabernacle. Brother Paul Raker is pastor. On Monday, Tuesday, and Wednesday, morning services for everybody will be at 10:00 a.m. Lunch will be provided for all full-time Christian workers those three days. We hope for attendance from all over North Carolina and beyond.

**Help Get Somebody Saved Now!**  
You will note in this issue of THE SWORD OF THE LORD my ser-

(Continued on page 4)



By Aunt Joy  
and Aunt Mary

Dear Nieces and Nephews:

Many of you have probably been away from home a week or two this summer for a vacation, or perhaps some of you will be going in the next few weeks before school starts again. Some of you have gone to camp; others have taken trips to visit famous places like Yellowstone Park or Washington, D.C. Some of you went to visit your relatives, while others just stayed home and rested. Aunt Mary and I spent a wonderful week near Cumberland, Wisconsin, where we went swimming and fishing and had a happy time with our families.

In our story for this week, Don and Joyce are visiting their grandma and grandpa on a farm. What a time they have! I think you will enjoy reading about their visit, and I hope you will really pay attention to the story Grandma told them about "Bee Obedient."

**The Price of Disobedience**

"I have something to show you," said Grandma after breakfast one morning. "Come with me."

"Oh, a little calf!" exclaimed Don.

"Isn't he cute?" cried Joyce. "See how wobbly his legs are. What's his name, Grandma?"

"Grandpa says he's not going to bother naming him, when he has two bright grandchildren here on the farm," answered Grandma, smiling.

"Does he mean that we can name him?" asked Joyce.

"Yes," replied Grandma, "he means just that."

"Oh, Don," cried Joyce, "What shall we call him?"

"I think Bruno is a nice name," said Don.

"So do I. We'll call him Bruno," agreed Joyce.

"I wonder if he would let me pet him," said Don, gently touching the calf on his small white nose.

The little fellow tossed his head and wobbled over to the other side of his mother. The children laughed merrily. They were so interested in watching the little creature that Grandma had to leave them and go back to her work.

The hours passed by very quickly and very happily—there were so many new things to do! Of course Joyce had to write a long letter to Mother, telling her about the new little calf and many other interesting things.

Later in the afternoon the children thought of Grandpa's cows. They decided they would pump the trough full of water ahead of time. It was such fun that they kept on

pumping until the trough overflowed, and the ground around it was all muddy.

After supper they let down the bars for the cows to come through. The cows had just finished drinking when Don slipped in the mud and fell backward right into the trough. He kicked and splashed about, trying to get out; and Joyce got a good drenching when she tried to help him. Grandpa had come to the rescue and fished him out. Then they all had a good laugh—even Don. The children could not watch the milking that night, because they had to go to the house and put on dry clothes.

Later in the evening they reminded Grandma that she had promised to tell them a story. They drew their chairs close to hers, and she began:

"It was to be a story about a bee, wasn't it? Well, this bee has a sharp sting, and it goes very deep. It's God's bee of conscience."

"I hope it will never sting me, then," said Joyce.

"I hope not," said Grandma. "The boy and girl in my story were stung severely; but it was all their own fault, as you shall see."

"Anna and her brother lived near a pond, and when the cold weather came it was great fun to skate on the ice. Oftentimes they would slide across it on their way to school. One morning, as their mother buttoned their coats, she said, 'Don't go across the ice this morning, children. It has begun to thaw, and it is dangerous.'

"No, we won't," they promised.

"When they reached the pond, Willie said, 'Why, see, Anna, how hard and thick the ice looks. Come on, let's slide across it.'

"Instantly the bee began to buzz about Anna's ear. 'Bzz-z-z-z! Don't do it!' said the bee. 'It's dangerous. You promised Mother.'

"We'd better not, Willie," said Anna quickly. "We promised Mother, you know."

"But Mother will never know," said Willie.

"But you promised," buzzed the bee again.

"Mother thought the ice was thawing," added Willie. "She won't care, when she knows it isn't. You may do as you like, Anna; but I'm going to slide across right now!"

"When Anna saw her brother starting across the pond, she followed, in spite of the bee. But they had gone only a little way when the ice began to crack, and then to give way under them."

"Anna turned and hurried back to the bank; but Willie had gone too far. She saw him go down in the icy water. She ran to the

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road, screaming at the top of her voice.

"A man was passing by at that moment. He picked up a board and ran to the pond as fast as he could. And he reached it just in time to save little Willie."

"Dragging the lad up onto the bank, he called loudly for someone to come and help him. Two or three men came running and they worked over Willie, until at last he opened his blue eyes and asked faintly, 'Where am I?' Then they took him home to his mother."

"She thanked God for saving the life of her disobedient boy, but the danger was not yet past. For many weeks Willie was a very sick little boy. When at last they carried him downstairs, he lay on the sofa day after day, pale and quiet, sadly changed from the merry, romping Willie of other days. Springtime came, but it was a long time before he would go into the woods with Anna to hunt for wild flowers, or sail his toy boats on the pond."

"There was no more school for Willie that year. As Anna trudged off alone day after day, she seemed to hear again and again the buzzing of the bee about her ears—'Bzz-z-z-z! You promised Mother!'

"I heard it so plainly," she would say to herself. "It must have been my conscience. But I wouldn't listen—and I almost lost my brother!"

The old farmhouse kitchen was very quiet for a moment, after Grandma had finished her story. Nothing was heard about the ticking of the old-fashioned clock.

"I'm so glad it didn't happen—quite!" said Joyce at last. "What was the bee's name, Grandma?"

"Bee Obedient," answered Grandma. "It has sometimes stung boys and girls so deeply that the hurt has never healed."

"I can see," said Joyce thoughtfully, "that a sting like that would be far worse than the one I got in the orchard yesterday."

"But," said Grandma cheerily, "this bee will never bother you, if you listen to God when He tells you to be obedient."

"We will, Grandma, we will!" cried the children as they drifted off to the Land of Dreams."

(By Effie M. Williams; From the book, *A HIVE OF BUSY BEES*, copyright 1939, published by the Metropolitan Church Assn., Dundee, Illinois. Used by permission.)

\* \* \*

May the Lord Jesus help you and me to keep our ears open and obey God's bees of conscience like "Bee Obedient." How sad it is when we don't pay attention to God's warnings.

I wonder if perhaps some of you have a bee buzzing about your ears. This little bee whispers, "You need to trust Jesus and be saved."

Maybe you reply, "Some day I will be saved, but not now." The little bee (perhaps we could call him "Bee Saved") warns you, saying, "You may not have another chance. Don't wait. Jesus is waiting to save you now!"

Today I lovingly ask you to pay attention to the little bee, "Bee Saved." Just this moment bow your head and say, "Lord Jesus, I know that I have done things wrong and I need my sins forgiven. I know you died to pay for my sins on the cross. Just now I receive you as my own Saviour and I depend on you to take me to Heaven, for Jesus' sake."

You don't need to be afraid that Jesus will not take you and forgive your sins, because He said, "Suffer [or let] little children to come unto me, and forbid them not; for of such is the kingdom of heaven" (Luke 18:16).

He promised, "Him that cometh to me I will in no wise cast out" (John 6:37). Will you come to Him in your heart, and then write me about it? Address Aunt Joy, "Kids Korner," Box 420, Wheaton, Illinois.

\* \* \*

**The Best Girl**

A group of schoolgirls were asked: "Who is the best girl in your school?" "Lucy Jones," was the quick reply. "Why is she the best?" One girl said, "She recites the best!" Another girl said, "She is always ready. She never keeps the class waiting." A third girl



"Aunt Mary," Mrs. Charles Himes, with husband, Evangelist Charles Himes, and children, Lloys Jean (13), Faith (11), Andy (9), and Johnny (7).

said, "She is never late." A fourth girl said, "She keeps all the rules." Then a fifth girl said, "I know why she is the best girl in the room: She loves and obeys God, and she loves and obeys her parents."

How wonderful it is when boys and girls love and obey God. How wonderful it is when they love and obey their parents in the Lord.

"Trust and obey,

For there's no other way

To be happy in Jesus,

But to trust and obey."

(From 1901 STORIES FOR CHILDREN AND CHILDREN'S WORKERS by Alice M. Knight; copyrighted 1955 by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$3.95.)

\* \* \*

Welcome, Aunt Mary!

I am so glad that my sister,

Mrs. Mary Lloys Himes, will be helping to prepare "Kids Korner" each week. Since she has four children of her own, from ages 13 to 7, she really knows what you boys and girls like to read. She has some good things planned that you will not want to miss out on. Be sure to read "Kids Korner" in each issue of THE SWORD.

And by the way, nieces and nephews, why don't some of you drop a little note to Aunt Mary, "Kids Korner," Box 420, Wheaton, Illinois, and tell her how glad you are that she is preparing stories for you. Let's give her a big welcome!

Lovingly yours,  
Aunt Joy

there were over fifty rededication. One night during the conference, fifteen teen-agers came forward to answer God's call to full-time service." Director Hall highly recommends the sound Biblical ministry of Evangelist Glen Schunk.

The Faith Baptist Church of Tulsa, Oklahoma, had as its evangelist in a recent campaign DR. J. OSCAR WELLS, Box 417, Bethany, Oklahoma. Pastor Charles L. Pack writes: "Many came to Christ and the entire church was revived. Evangelist Duncan is a powerful, Spirit-filled preacher and would be profitable to any church."

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A good many were saved during the campaign, though no definite number was given, and other decisions were made in the lives of Christians.

**"Exposing the Scriptures"**

After the usual preliminaries, the Negro minister stood, and opening his Bible on the pulpit, said, "And now, brudders and sisters, I'm going to expose the Scriptures!" After all, isn't this the bounded obligation, under God, of every minister of the Gospel of the grace of God? "Preach the Word!"

—W. B. K.



Please note the following quotation from a letter received from a graduate of Bob Jones University who is pastor of a church and also teaching in a public school. He writes: "I thank God for Bob Jones University and the principles on which it stands. During my four years at the University I learned much, but at the time I was not fully conscious of what I was getting which was to be so valuable to me in everyday life. Those down-to-the-earth principles such as, 'It is never right to do wrong in order to get a chance to do right,' and 'Don't sacrifice the permanent on the altar of the immediate,' have helped me in many ways and kept me from compromising when it would have been easy to have compromised."

If you Bible-believing, orthodox Christians could see the mail that comes to our desks and realize as

we do here at headquarters just what God is doing through Bob Jones University, you would know beyond a question of a doubt that God called Bob Jones University into existence to do a special job in this day of compromise. Remember, you can have a part in the work here. You can pray for the school daily. You can call Bob Jones University to the attention of young people who can be trained for real, uncompromising, Christian leadership. You can invest some of God's money in the work here. Now, we are counting on you; and I do not believe you are going to let us down. Please let us hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.

(Advertisement)

**The SWORD of the LORD**

AMERICA'S OUTSTANDING REVIVAL WEEKLY

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# Another Half Million "What Must I Do to Be Saved?" Needed in Japan

Dr. Fred Jarvis, Missionary to Japan, Writes "We Have Received 1,631 Responses From the Last Half Million Tracts We Printed for You." THE SWORD Has Furnished 3½ Million Copies. Pastors Write Thanks.

By the Editor

We are burdened to get out the Gospel to all the world and literally "to every creature" as Jesus commanded in Mark 16:15. "Go ye into all the world, and preach the gospel to every creature." THE SWORD goes to eighty foreign countries besides every state in the Union and the provinces of Canada. It goes to many unsaved and we get letters practically every day from people saved through THE SWORD or our literature in the English language, sometimes several letters a day. But we feel a great burden for our free literature work in foreign countries, particularly in Japan. We have sent many thousands of dollars to Japan, have paid for the printing of 3½ million copies of "What Must I Do to Be Saved?" as I recall. Seven other of my books and pamphlets have been translated in Japanese and published widely there.

Now missionaries tell me that the last printing of a half million copies is practically gone, and another large printing is urgently needed.

Old SWORD readers will remember that we have had an inter-mission committee, in Japan as in a number of other foreign countries, to O.K. the translation, to see that the printing was well and reasonably done, and to help in the distribution, so that Bible-believing missionaries and national workers of many mission boards and denominations can help get out the booklet, "What Must I Do to Be Saved?" in Japanese.

## Missionary Fred Jarvis of Tokyo Writes of the Need

We are glad to have a recent letter from Dr. Fred Jarvis, writing from the New Life League, Far Eastern Headquarters at 1, 2-chome, Kitazawa Cho, Setagaya Ku, Tokyo, Japan. Brother Jarvis writes:

"Dear Brother Rice:

"I have just finished a city-wide campaign with 15 evangelical churches co-operating in Osaka. At one of our pastors' meetings the brethren whose names are enclosed sent their sincere appreciation for the help you have given in supplying literature for Japan. I, too, want to join voices with these to thank you for all that you have done.

"To date our records show that we have received 1,631 responses from the last half million tracts which we printed for you. I am enclosing a few testimonies which will encourage you, I am sure. Unfortunately, we only have 2,200 of these tracts left. They would have long been gone but we are holding them for our own correspondence courses. If the Lord should make it possible for us to have another printing, we would certainly thank God.

"Since I wrote you last, we have invited Brother Oswald J. Smith and Dr. Timothy Dzao for a week of meetings in Tokyo. The other day we met with about a hundred pastors and missionaries to set up plans. I got up and expressed very emphatically that we wanted an uncompromising stand, and that only those who believed in the complete deity and lordship of Jesus Christ and the infallible authority of the Word of God should be allowed to be on committees. This is the way I feel and we thank God for those who take clear stands on these issues.

"May God bless you.

"Cordially in Him,"

(Signed) Fred D. Jarvis

"P.S. The above number of responses represents only what has come to our office—not to churches, etc."

Note that Dr. Jarvis says, "To date our records show that we



This girl accepted Christ through "What Must I Do to Be Saved?"

have received 1,631 responses from the last half million tracts which we printed for you." But the postscript adds that this number "represents only what has come to our office—not to churches, etc." And this does not include thousands of decisions for Christ made in the first three million copies spread abroad before.

You will note that only 2,200 copies of "What Must I Do to Be Saved?" were left of the last half million printed, and that these are being held for use with those who take correspondence courses provided and who are already seeking clear light and assurance on salvation.

Missionary Kenny Joseph also writes of the blessing of God on this booklet in Japan.

We must help in Japan. We are so grateful to God for the blessed results He has given through the combined work of missionaries, students of Japan Christian College, national pastors in Japan, and THE SWORD OF THE LORD working together, along with the good friends who help furnish the means for the spread of the Gospel through the booklet, "What Must I Do to Be Saved?"

From time to time we have had wonderful reports sent on to us of those who came to Christ through "What Must I Do to Be Saved?" Here are a few comments sent in this letter dated July 17 from Dr. Jarvis.

## Comments by Converts

In the millions of copies of the booklet, "What Must I Do to Be Saved?" after clearly explaining the plan of salvation and giving many, many Scriptures, there is a strong decision form which those who turn to Christ may sign, showing their repentance and faith. In the English translation this decision form reads as follows:

"Dear Brother Rice:

"Realizing that I am a sinner and believing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart, and give me everlasting life as He promised to

do. I am glad to confess Him as my Saviour and gladly mail this to let you know.

"Signed—" and a place for the name and address.

Now with these decision forms coming in in Japan, Dr. Jarvis found the following brief notes recently and sent them on to us.

"I am 20 years old. I was saved by reading the tract 'What Must I Do to Be Saved?' Aoki Takeo."

"I am a wife and have had a hard time and a difficult life. I want to believe in Christ and be saved." (Comments she made after signing decision card) "Furuike Chiyoko."

"I am a high school student and I want to depend upon Christ to save my soul. I live in the country. Unfortunately there are no churches around here. Please send me your correspondence course. Shizumizu Yoko."

"I would like to have peace in my heart and know my sins are taken away. Nakagawa Iwao." (Written on back of decision card.)

"I am eager to seek God and want to be saved. I haven't gone to church because of trouble in my home. I think it is good to have a correspondence course. Inoue Haruko."

"I have no person to depend on and no hope or reason to live. I am a very unhappy girl. Can I believe in God? Suzuki Reiko."

A number of missionaries have written to tell us of Japanese people saved through this booklet, "What Must I Do to Be Saved?" When I was in Japan in 1956, I met a number of Japanese Christians who had found Christ through this booklet. I went out to a tent revival campaign and preached one night and the Japanese evangelist led the song service. When, after the service and after a number of people had been saved and been dealt with for thirty minutes or so, he was introduced to me, he lifted his hands up toward Heaven and with tears running down his face shouted praises to God! The only word I could understand was "hallelujah," which is the same, I understand, in Japanese and English, since



Passing out tracts in Japan. Millions of "What Must I Do to Be Saved?" have thus been spread throughout Japan.

Japanese took it from the English. This young evangelist was introduced to me as my spiritual grandson. A life-term convict had been given the booklet, "What Must I Do to Be Saved?" and had found Christ. His life was so revolutionized; he was made into such a noble, good man, so kindly, and helpful, that prison authorities asked the judge to review his case and he was set free as a good citizen unfit to be in jail. He found a young man in the park, dejected, despairing because of his insatiable thirst and the drink habit. This young man had tried to commit suicide by slashing his wrists. He had been rushed to a hospital and his life was saved. When he came to the hospital and found he was still alive, he had tried to beat his brains out against the brick walls! Finally getting well and being released from the hospital, he sat in the park wishing to die, a slave to sin, when the converted convict came and told him of the Christ who had saved him, a life-terminer in prison! The young man could hardly believe it until the converted convict took him to a missionary where there was more explanation and so the despairing young drunkard trusted Christ and was wonderfully saved.

Then he had gone as a student to Japan Christian College and in the summer was out holding revival campaigns when I went out to preach in the tent where he ministered nightly. After all the toil of raising money and of doing without and our constant trial even to pay our own expenses, I am greatly encouraged as I think of that transformed and glorified face of a young man shouting "hallelujah" just because he could meet the man who wrote the booklet and sent the money to have it printed in Japan, which indirectly led to his salvation!

## Pastors Send Their Grateful Thanks

Never can I forget the fervor and kindness with which I was received by national Japanese pastors and Christian workers when I went to Japan in 1956. You see, some eight hundred Japanese pastors had asked for and received from our Ministers and Missionary Subscription Gift Fund THE SWORD OF THE LORD. They were not allowed to send American dollars out of Japan, but English is taught in Japanese schools and so these who could read English read THE SWORD OF THE LORD and were blessed. Altogether, eight of my books and pamphlets have been

published and widely spread in Japanese. I spoke for a week to a national pastors' retreat at Karuizawa. Those pastors pleaded with me to return to Japan in 1959 and I have received many letters from some of them since, urging me to come.

Now Brother Jarvis writes of his city-wide campaign in Osaka with fifteen evangelical churches co-operating, and in one of the meetings of those pastors thirteen signed a lovely vote of thanks to me and to THE SWORD OF THE LORD for sending free literature to Japan.

Here is their statement:

"We thank you for your kind good tracts sent to our Japanese people. God bless you." Signed:

Motohiro Kisaichi, Otsu Free Gospel Church

Fumizi Iwata, Kyoto Seita Church

John S. Kawamura, Kaneikyo Nazarene Church

R. Inamoto, Seiwa Kiresto Kwokai

Taijo Okamoto, Kyoto Sinai Church

Tsurutoro Sakurai, Hommachi Church

Haruo Yamaki, Kejoto Bethel Church

Kitaru Amzai, Iwakura Church

Seiichi Uchimura, Nanajo Church

Nasakazu Nakayama, Free Methodist Kyoto-Nishi Church

Y. Timothy Iwashita, Shinsei Undo

Saburo Chikamatsu, Bible Baptist Church

(Name illegible) Finnish Missionary, Gospel Hall, Kyoto

## Help Us Send the Needed Funds for This Missionary Soul-Winning Cause at Once

We are writing Dr. Jarvis today, saying that we will undertake to pay for the printing of another half-million copies of the booklet, "What Must I Do to Be Saved?" and asking him to get good bids and tell us the printing cost, and to set up plans for distribution of the next half-million copies.

We will need several thousand dollars. Every penny sent for this cause will be carefully used and accounted for. The pamphlet will be distributed by sound, Bible-believing, soul-winning missionaries, by national pastors, and by Christian students.

I do not know any way that money can be spent for Christ to reach more people with the Gospel and get better results in souls actually saved than in this missionary Free Literature Fund.

We are doing the best we can to get the Gospel out and we want your help as God impresses you. This is real foreign mission work. Will you pray and then send your gift for THE SWORD OF THE LORD, Box 420, Wheaton, Illinois. A receipt will be sent for every gift of \$1 or more, along with our grateful thanks, and we will publish later Dr. Jarvis' report and those of others about the way God uses this soul-winning literature. Don't you want to have a part? Then write today!



Uniformed Japanese cadets get "What Must I Do to Be Saved?" from a missionary.



## Let's Go to Meetin'!

By Viola Walden

Would you like to go back to the old days, to an old-fashioned revival? Imagine the people crowding under a brush arbor, in the open air, or into a small, white clapboard church. Outside the horses are tethered, tossing their heads occasionally to keep away the flies. Kerosene lamps give an uncertain, flickering light.

The place is crowded; it's revival time, and everyone in the community, just about, is here. Since it's a poor farming community, there is no piano, and the songleader sings the pitch. They all join heartily together in "On Jordan's Stormy Banks I Stand," then maybe, "What a Friend We Have in Jesus." Some mother has to give a reproving nudge to one of the youngsters.

The preacher, a man who has spent long hours with God, preaches with compassion and earnestness. Since he knows sinners will come when the Christians get right with God, he preaches to Christians about their sin. Then he preaches to the sinners—not in soft, compromising language, but honestly and fearlessly. And when he gives the invitation, one comes weeping to the front—then another, and another.

Do you remember? That's what it's like at an old-fashioned revival meeting, with old-fashioned revival preaching.

Do you long for those days again? Even if you were born too late for that thrill, you will find it in reading:

**When Skeletons Come Out of Their Closets; A Know-So Salvation; The Scarlet Sin; Watching Jesus Die; The Ruin of a Christian;**

all by Dr. John R. Rice, himself an old-fashioned, Bible-preaching evangelist.

### When Skeletons Come Out of Their Closets

contains "conscience-arousing messages on sin, death, Hell, and judgment, and also the Father's extended mercy," so says *Sunday School Times* in describing this book of eleven evangelistic messages. The sermon, WHEN SKELETONS COME OUT OF THEIR CLOSETS, is an exposition of the twentieth chapter of Revelation, is so fervent, so readable it stirs and burns and convicts. APPOINTED TO DIE! is alarming, convicting, saving gospel truth that men must some day meet God.

People are actually getting saved reading

### The Scarlet Sin and Other Revival Sermons

by Dr. Rice. If you miss the opportunity, you may meet that person at the judgment, already condemned and sentenced to Hell!

This book furnishes twelve glorious hours of revival and conviction—and salvation. Word for word these sermons were taken down as preached by Dr. Rice all over America. Each sermon one hour long when preached, but you will wish they were longer. 254 pages, regularly \$2.50. During August sale cut to \$2.

## Editor's Notes

(Continued from page 1)

mon, "A Cry From the Dark." I am praying that God will help us to see many, many souls saved through this sermon. And we can do it too, if you will take that sermon to an unsaved friend or relative, earnestly ask him to read it, show the decision form, and tell him you will talk to him about it the next day. Then go to see him or her and see if this loved one or friend will be ready to decide for Christ and sign his name to that decision form. Then you or he can send us in the report. But, I beg you, let us get many, many souls saved this week.

God's mercy is so great that He has used my printed sermons to win more than ten thousand people

### A Know-So Salvation

is a book of sermons addressed principally to the unconverted, urging them to trust Christ immediately without delay! The seven sermons are: A Know-So Salvation . . . At the Last . . . The Seven Saddest Sayings for Sinners . . . A New Heart . . . Crossing the Deadline . . . The Young Man Who Made Up His Mind . . . Almost Persuaded . . . and Today. *The Standard* said, "Every sermon a barbed arrow aimed at the sinner's heart." 187 pages, regularly \$2.50. Only \$2 during August sale.

### The Ruin of a Christian

"reproves, rebukes and exhorts" Christians. A tremendously popular book of Dr. Rice's messages especially to Christians. They have been preached all over America, reviving Christians and leading to consecration and soul winning. *Christian Herald* said of it, "Evangelistic preaching with all the fine passion, humor and drama of Dwight Moody . . . Twelve sermons that bless and burn, and challenge mightily." 253 large pages, regularly selling for \$2.50. Only \$2 during August sale.

In the book,

### Watching Jesus Die,

you will find ten of the finest sermons on the crucifixion ever assembled in one cloth-bound volume. The opening message, "What Shall I Do Then With Jesus?" brings the reader face to face with the question he must answer rightly or be forever damned. Next is the message "Behold the Man," which so strongly moved and impressed Dr. Trumbull, late editor of *Sunday School Times*. Then comes the tender sermon from which the book is titled, "Watching Jesus Die." Readers will almost feel that they, too, are sitting at the foot of the cross along with the crowds who watched Him there. You will be able to spot yourself in one of the many representative groups described so vividly.

Next, in consecutive order, are the following searching sermons: The Seamless Robe . . . "Father, Forgive Them" . . . "Come Down From the Cross" . . . The Criminal Who Wanted a Second Chance . . . "It Is Finished" . . . The Torn Veil . . . and Facing the Pierced Jesus.

246 pages, regularly \$3.00. During August, \$2.40.

Order all 5 books, 52 priceless messages for only \$10 during August. (Add 5% for postage and handling.) See Coupon on page 8.

Sword of the Lord Foundation Box 420, Wheaton, Illinois

to Christ who have written to tell me so, reading these sermons in the English language. Many thousands of others have claimed Christ as Saviour through the sermons in foreign languages. I see many faults in these published sermons. I am so crowded for time, they are written hastily. But God in loving mercy uses them. I beg you, help use the sermon, "A Cry From the Dark!" in this issue to get somebody saved, and see that the loved one or you write me to tell of the salvation. I will write the new convert a letter of instruction and counsel.

### Missionaries Dr. and Mrs. Hurlburt Return From Africa

Yesterday it was a very great joy to see again Dr. and Mrs. Charles Hurlburt and their three lovely daughters, Conservative Baptist missionaries to the Belgian Congo, who after five long years have returned for a year of refreshing and deputation work in the homeland. Mrs. Hurlburt is my niece, daughter of Mr. and Mrs. R. C. Nutting of the Bill Rice Ranch in Murfreesboro. The three little girls from two to six and a half are precious. Dr. and Mrs. Hurlburt were on the plane forced down in Hungary by communist fighter planes. They were not harmed and soon sent on their way. They flew to England, then took a ship to New York, arriving Monday, July 27. Jean and Charles this week will take physical examinations, etc. They are staying in the Conservative Baptist missionary home. Next week they will visit in Murfreesboro. We will see much of them through the year and we are glad.

Dr. Hurlburt's father was a pioneer missionary in Africa. He, Charles, grew up on the mission field. Jean had nurses' training and a degree from Wheaton College.

### Free! 110 "Poems That Preach"

With every gift of \$1 or more for the "Voice of Revival" nationwide radio broadcast, we will send free a copy of the very popular and beautiful book, *Poems That Preach*. There are 110 of these poems selected through seventeen years for use in THE SWORD OF THE LORD and then published in a book which is now in the third large edition. These poems preach to the heart. They are musical and spiritual. They are wonderful for reading aloud to the family or alone. We are glad to get them out.

Frankly, we are greatly concerned about the tremendous expense of the "Voice of Revival" broadcast on twenty-three stations across the nation (five of them large 50,000-watt stations). August 10 we must pay for the July broadcasts. By September 10 we will need to pay over \$7,000 for broadcast fee alone, besides other expenses of postage, office help, radio studio, and recording tapes, etc. So all who help on the radio broadcast will receive free this beautiful book of *Poems That Preach*.

### Are You Using "What Must I Do to Be Saved?"

This pamphlet which has been translated into twenty-five languages, which has been used of God to win more souls, as far as we know, than any other printed sermon or tract in this generation, is a simple little booklet of twenty-four pages. You may have a sample copy free. You may buy others at \$1.60 a hundred if you order during August sale. It fits nicely in letters and notes. You can carry several in a purse or pocket. It is attractive. God has wonderfully put His power upon the many Scriptures and the simple explanation and tender appeal in this booklet. Please try it! Get a copy and get an unsaved loved one or neighbor to read it. It is surprising how many millions of people are openhearted and would read a booklet plainly on the plan of salvation written in very simple readable language, and proving every statement by the Word of God.

Let us spread this message. We have abundant evidence in thousands of proven conversions that God will use it. If we sow we will reap. By all means get at least a free sample copy. It will help you learn how to win souls. It will answer many questions about the plan of salvation. It will give illustrations you can use. But better yet, get a hundred copies for \$1.60 during August (plus 15¢ postage and packing charges). Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

### Must Jesus Bear the Cross Alone?

That question is the title of a grand old song which says,

Must Jesus bear the cross alone,  
And all the world go free?  
No; there's a cross for every one,  
And there's a cross for me.

How true that is!

Yesterday in a book I read where a Christian said that back in New Testament times the heathen world was against Christians and Christ. But he left the impression that now the world is different, and that now it is easy to be a Christian and the times of persecution are over. That simply is not true. This world is still against Jesus Christ. It is still true that the servant is no better than his Lord, and if we are enough like Jesus we will be in a minority. We are still commanded to "go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13). It is still true that "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

It is still the plain requirement of the Lord Jesus that "... whosoever doth not bear his cross, and come after me, cannot be my disciple." And again, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 27, 33).

A distinguished man wrote the other day to say to me that because of my stand on "petty things," many had turned away from me. He referred to my defense of evangelism against those who published that evangelists themselves were a false force in evangelism, that it was wrong for an evangelist to preach against sin, wrong to have a public invitation.

(Continued on page 7)

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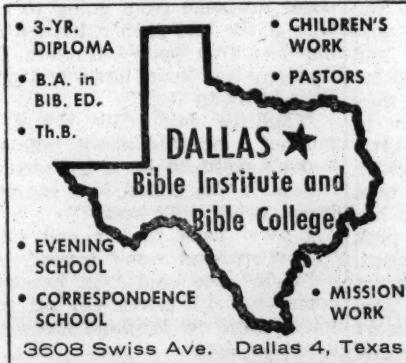
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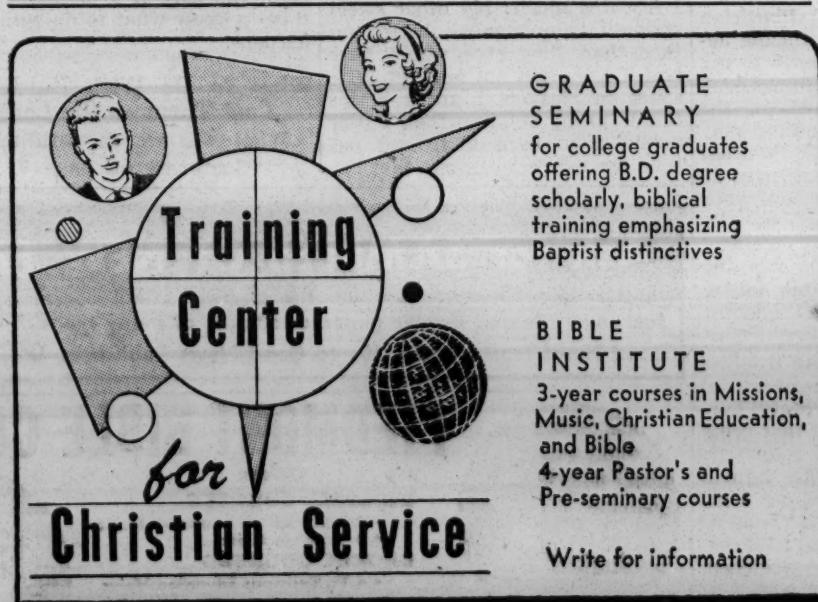
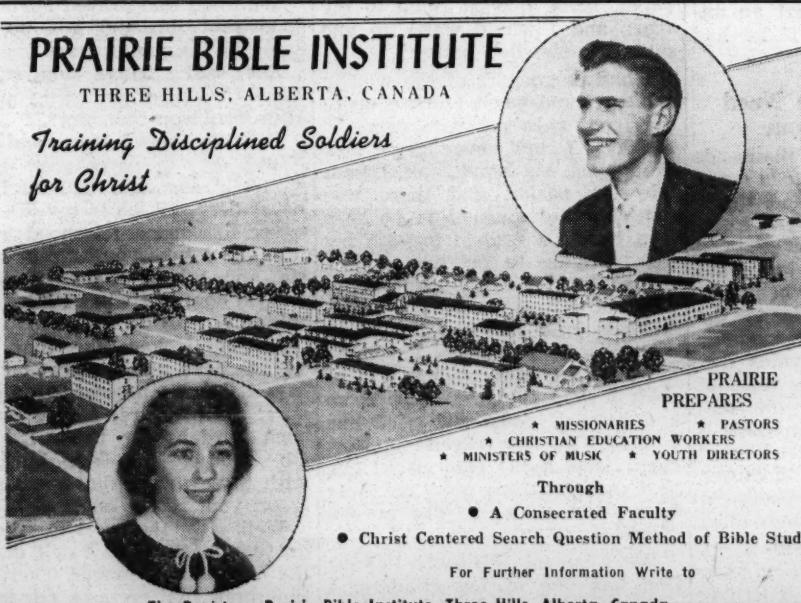
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## "Come, Ye Weary . . ."

(Continued from page 1)

a meal in my life up to this hour—I never did. I never want to. I never want to take any more trouble to bed with me than I can kick off in one lick, and off altogether.

The Devil has got a great big joke on a Christian when he can keep him awake half the night, and I imagine when the Devil bids some Christians good-bye he will turn around and say: "He has gone to Glory, but I had enough fun out of him before he left, and you can take him along."

I am not going to be joked that way. I am not going to be kicked around that way. I have the promise of God's Word that if I trust Him and do good I shall overwhelm the land and be fed. And as long as the lambs and the orphans are fed, I know God will take care of the man who trusts Him. And it is right enough to be true.

And I have often thought of the sound philosophy of the man I heard of once. In an upper room a man was walking till the clock struck twelve, and struck one, and struck two, and the fellow down in the room below wanted to go to sleep, and he could not go to sleep for that man's walking. Finally, he got up and dressed himself, and went upstairs and knocked at the door, and the man in the room opened the door, and he said: "Friend, what in the world is the matter with you? I cannot go to sleep, with you walking the floor."

"Why," said the walker, "I owe \$10,000 and it is due tomorrow, and I have done my best, and I cannot pay it."

"Do you say you have done your best and you cannot pay it?"

"Yes."

"Why, my friend, if you have done your best, go to bed and go to rest and let the other fellow do the walking; he is the fellow that has got to do the walking now."

I will worry over anything, but let the other fellow do the walking after nine o'clock. I will go to sleep and let the other fellow do the walking.

Trouble! Borrowed trouble, home-made trouble, and all that sort of thing. As I have said, I have been worried. I might have troubled a great deal, I think. Among the hardest months of my ministry, depending on God and doing my duty, I have seen my home when the last bite we had in the world was on the table, and I knew it, and I told Wife that evening, and I went out to cut stove wood to get supper, and there was not a thing in the closet, there was not a thing in the pantry, and she said, "I tell you, it is all out."

"Well," said I, "I have done my best, and I have preached and worked and prayed, and tried to do my whole duty, and," said I, "Wife, we'll just stick it out right here and if we starve to death we'll make out like we died of typhoid fever."

Well, sir, that night before supper, a wagon drove into my yard, and when it unloaded its good things into my house I had more to eat at one time than I ever had before or have had since.

No trouble about those things. Trust God and do right, and don't bother about anything you cannot help. In daytime put in your best licks, and at night sleep soundly, like you had pillow your head on the bosom of the God who made you.

### There Are Real Burdens Too Heavy for a Heart to Bear Alone

There are real troubles in life that touch us all along the line. There are burdens that I cannot bear, and that you cannot bear. There are burdens today pressing on millions of hearts in this world—burdens that an angel would shudder at if he had to carry them an hour. Oh, how many burdens press on the hearts of mothers and fathers and children all over this world!

And I will say another thing: There is a point beyond which you cannot go with your load. I have said it a thousand times; and said it because I felt it. I believe if it was not for the cross of Jesus Christ the great heart of this

world would break. We cannot carry the burdens.

Brethren, what are my real burdens and what are your real burdens? There are the burdens of anxiety that press sorely on many a heart.

My Brother Blackwell, the pastor of the Cumberland Presbyterian church, stood in St. John's this morning and told us how his godly father in the pulpit stood with his eye fixed on him and preached earnestly, and in the exhortation said: "Come tonight," and he was watching his godless boy, and as the father looked at him and said, "Come tonight," the pressure on his heart was so great that he trembled a moment and then fell prostrate in the pulpit and died. Oh, how that boy saw the pressure on his father's heart! The father carried it until he threw it down in death. And, thank God, he never carried it beyond death.

I visited the Insane Asylum of Georgia when I was preaching at Milledgeville. I went through the wards with the keeper, and as we walked through, I saw the distorted face of a once pure, sweet mother. As we passed by, the doctor said: "There is the wife of Mr. So-and-so. There is the mother of a family of children." And I looked back and thought "Mother, mother, what tore you away from your home? Mother, what robbed you of the care of your children? What took you from the side of your husband? What shut you up in this doleful place? Mother, what did it?" And her very face spoke the answer back: "Trouble did this; trouble did this."

Now to go back to the story I was telling. The woman said:

I sent my boy off to college. When he came back home he was dissipated, wicked, unruly, godless, in all his ways. Oh, how wicked he was. I did my best and lavished every kindness and all my wealth on that boy, and he went from bad to worse and from bad to worse, until at last, at last, I received a newspaper yesterday giving an account of my boy's being hung in a distant State, and he died a felon's death, on a felon's gallows, and has gone to a felon's hell. Oh, here's trouble! Here's trouble!

Oh, how many hearts in the house carry weights that an angel would shudder at if he had them to carry.

of the moon and saw the turbulent waters rise to my child next to the baby, and the turbulent waters rose a moment and swept him out of sight, and I have never seen him since. I stood there until the waters rose above the head of the next and carried him out of my sight. I stood there until the waters stood up to the very neck and mouth of my oldest child. I stood there a moment, and the little child struggled and went out of sight, and I have never seen my husband or one of those children since. But that was not trouble. I thought it was. That left me with the precious little babe in my arms—all I had left. I trained and nurtured that child until he was seventeen years old, and then, a pure, good boy, I sent him off to college.

There is the doom of thousands of boys: "I sent him off to college. I sent him off to college."

Would anybody think from that remark, and the repeating of that remark, that I do believe in colleges and education? Yes, sir, I believe in them as much as any man in this house, but I have said, and I repeat it, I'd rather see my boy in Heaven learning his A B C's than to have him sit down in Hell and read Greek forever. All un-sanctified knowledge is degrading!

Just let us take that thought—and that is my sentiment exactly on that line. I am willing to be taken for an ignoramus, but I am never willing to be taken for a rascal. Do you understand that? I can afford to be called a fool, but God save me from anything that will make anybody think I am a rascal.

Now to go back to the story I was telling. The woman said:

I sent my boy off to college. When he came back home he was dissipated, wicked, unruly, godless, in all his ways. Oh, how wicked he was. I did my best and lavished every kindness and all my wealth on that boy, and he went from bad to worse and from bad to worse, until at last, at last, I received a newspaper yesterday giving an account of my boy's being hung in a distant State, and he died a felon's death, on a felon's gallows, and has gone to a felon's hell. Oh, here's trouble! Here's trouble!

Oh, how many hearts in the house carry weights that an angel would shudder at if he had them to carry.

### Trouble Shows the Need of a Great Saviour

Sometimes there are thousands of people that would unload every burden of their souls and throw them away forever. Do you know what pain in the soul is? Pain in the soul is to the soul just what physical pain is to the body. Do you know what pain is to the body? I wake up this morning and this lung! Oh, it pains me! What is pain? It is the voice of the physical nature crying out, "Send for the doctor! Something is wrong! Something wrong! Hurry! No time to lose! Go to the church and have the announcement made!" When there is something wrong the pain speaks out.

And every trouble, every pang of your soul, tells you, "Something is wrong. Send for the Great Physician." And the Great Physician now is near, the sympathizing Jesus. And just what pain is to my body, just so trouble is to my soul. "Something wrong! Send for the Great Physician." Something may be wrong with the child; then tell Him about it. Something may be wrong with the house; tell your Great Physician about it. Oh, friends hear me. This trouble! trouble! It is the warning voice of God to my soul, telling me, "Something wrong! Send for the Great Physician."

Trouble! There are the troubles and there are the burdens of grief, the burdens of anxiety, burdens of a thousand kind that press on us. The burden of guilt—oh, how it presses on poor human nature! Here's a poor sinner, sick, laden, heavy laden! Oh, look at him as he presents his case before the throne, undone, wretched, borne down with the pressure of guilt enough to crush a world, and there he is, with his burden of guilt. He comes to God with it. He comes to Christ with his bur-

den, and the great Burden-bearer takes his burden off him and tells him to go in peace.

Oh, the burden of guilt! I have felt it a thousand times. I have felt down in the depths of my soul that I am the most guilty wretch in all the universe. I have knelt in sight of the cross, and, oh, how gloriously and grandly Christ would lift that burden from my soul!

Bunyan represents his pilgrim as reaching the Wicket Gate and passing up to the cross, and the burden rolled off him and he stands upright before God. And no man can ever stand upright before God until his burden rolls off him.

Oh, how it presses us down! I have hung my head many a time when there was not a man within a mile of me who could have told what I was hanging it about. Oh, conscious guilt! "The guilty flee when no man pursueth."

The burden of guilt! Guilty before God! Guilty before man! Oh, the guilt I carry in my bosom! How many can say that? The burden of my guilt!

Then there's the burden of grief. Every black veil in this congregation carries on its very texture a history. Oh, the bereavements, and the burden of bereavements!

Death came to my humble cottage home when I was not a Christian. It was the darkest hour in my life's history. God blessed wife and me with a sweet little cherub. She was just nineteen months old. She was so playful and joyous and happy. Wife took the baby and ran down on a visit to my sister in another State. The day they were to come home I had gone to town and bought some nice little presents for that sweet little child. I thought, "This evening I'll take her in my arms and I'll see her eyes dance and her little pink fingers catch at the nice things, and I shall see her little heart made glad." Wicked like I was, the highest aspiration of my heart was to make my child happy and glad. I walked down town after dinner and here came one of those fearful telegrams: "Little Beulah is very ill. Come immediately."

I started with a weight that almost crushed me, and on my way there I dozed off into a disquieted sleep two or three times, and each time dreamed that I had that sweet, little, playful thing in my arms, and I would wake up and say, "I know she's better."

I had to go part of the way in a buggy, and when I drove up to the front gate my wife came to the door. I shall never forget how she looked. My heart sank. I went into the parlor, and there was something so unusual to be seen in a parlor. I walked in with my wife clinging to my arm, and I turned back the beautiful white cloth, and there was my sweet child looking like a little angel chiseled out of marble. I put my hand on her face, and it was so cold; I went into the other room and just fell down and cried like a child. Oh, how cheerless! How dark! How dark! How dark! Oh, how these burdens press on these poor hearts of ours! The burden of grief!

But I can say this much to you: God has one of my children. I committed her to Him forever, and I say this much: My other sweet children have a much better father than they ever would have had if they had not a sweet little sister in Heaven. I am a better father to my children than I ever would have been if it had not been for the precious one that has

gone, and I'm going to try to train—I'm going to try to venture—I'm going to try to keep my children in the path that they may meet that sweet one up yonder.

Oh, the burden of grief! Where is the heart in this house that has never been pressed down in its pilgrimage to the grave? This is a world of burdens. And then there is the burden of anxiety. I have seen wives who were literally crushed with burdens of anxiety.

At Iuka, Mississippi, I recollect a wife came to the altar and knelt down, and prayed, and prayed, and, by and by, when the others had walked away, I said to her: "Now, can't you trust it all to God?"

She said, "I tell you, Mr. Jones, I have been praying for my husband for weeks and months and years, and I'm going to stay right here until my husband gives his heart to God."

I had met her husband, the coldest-blooded infidel I ever looked in the face in my life. "Well," said I, "sister, if I were you I would talk and pray with my husband at home."

"No," she said, "I have done my best, and right here I'm going to stay on my knees until my husband gives his heart to God."

I walked back in the congregation, went up to that man, and gave him my hand. Said I: "Sir, there are no weapons that were ever manufactured in the United States, loaded and cocked in my face ready to fire at me, that could keep me from going to my wife if she had such a burden on her heart as your wife has. Go up there and kneel down and give your heart to God."

"Oh," he said, "Mr. Jones, I am not concerned about religion. I don't want to be a hypocrite."

Said I: "My friend, how can you break your wife's heart?"

I went back to her and said, "Your husband won't come."

"Well," she said, "he has not come; but I'll never get off my knees until my husband gives his heart to God."

The first thing I knew he was there, right by her. And when the first prayer was over with, he got up, and then tried to get her off her knees. She looked at him and said: "Have you surrendered your heart to God, sir?"

"No," he said.

"Well, I'll never get off from here until you do."

We knelt and prayed again, and soon that husband got up, and said: "Wife, get up now."

She said: "Have you surrendered to God, sir, and will you seek Him until you find him?"

He looked down at her and said: "Yes."

"Well," she said, "Husband, you never deceived me in my life. You never told me a falsehood in my life, and I take you at your word, sir, and I believe God Almighty will do now just what I have been asking him to do."

And it looked like that wife would have died there on her knees. Oh, the pressure! the pressure! I have carried such burdens for those I loved. Oh, brother, you are burdened with these things that press sorely on you, sorely on you!

Well, now, the great question is another matter. We won't discuss the burdens any longer. There are thousands that press on our heart. Now, the part of a philosopher is this, to know what to do with our burdens.

**What to Do With Burdens?**

**Cast Them on the Lord**

What will we do with them?

(Continued on page 7)

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## "Come, Ye Weary . . ."

(Continued from page 6)

What can I do? It is not wise to sit down and count them to see how many I have or how crushing they are, or to think about other people's burdens. But what will I do with them? The answer comes thus: "Cast thy burden upon the Lord, and he will sustain thee. He will never suffer the righteous to be moved."

That is why you have your burdens. I wouldn't refuse to take one, but I'll use them wisely if they come on me. Here, you see, is a Newfoundland dog, swimming out yonder in that lake at will. His master stands on the bank and calls him, but he won't come. He beckons and the dog won't come. He rebukes, and the dog won't come. And then the master stoops and picks up a little stick and pitches it into the lake near the dog, and the dog swims to it and catches it in his mouth, and swims to his master and puts it down at his feet. That was the only way his master could get him to come.

Many a time, brother, sister, we have wandered off on the sea of sin and death, away from God, and He calls us, and we won't come; and He beckons us, and we won't come; and He rebukes, and we won't come. And then God pitches a crushing burden on our hearts, and with that burden He says: "Now, bring it back and lay it down at my feet. I'll hear your cause and heal all your wounds."

Blessed be God! Every burden of the life is to bring me back to God. It is a message from God to bring it to Him: "Bring it to me."

Oh, many are the hearts in this house that are overloaded! You see that little frail vessel yonder as she is pitching and tossing on the rolling ocean, and she's overloaded. Now and again, the waves sweep over her bulwarks and she is about to go down under her fearful weight, and the captain says to the crew: "We must all go down to the bottom, everything."

And about that time the *Great Eastern*, the grandest vessel that ever swam the Atlantic Ocean, came plowing along right up beside the little frail vessel, and the captain of the *Great Eastern* walks up to the outer edge of her bulwark and looks down at the frail little vessel and crew, and he says: "You're overloaded! Cast your cargo on me. I can carry it for you on this grand old ship so you can make port in safety." And the crew go to work with block and tackle, and they lift out their cargo until they have lightened their ship so it can go on its way rejoicing, and it doesn't sink the *Great Eastern* the hundredth part of an inch. She scarcely knows that she has taken on any more burden.

And here we are, out on the sea of sin and death, our frail little human vessel overloaded, and we are about to go down with everything, and right about this time the grand old ship of Zion plows its way along right up by our side and its good captain steps over to the bulwark and looks down at the frail, sinking ship, and says: "Cast your burden on me. I'll carry it for you. It won't sink me the hundredth part of an inch, and in that way you can make port in safety." And we cast our burden on him, and then we go along and say: "Now, thank God,

*'Not a wave of trouble rolls across my peaceful breast.'*

I have found my heavenly home. The burden has been taken off me." And the little boat strikes a beeline for the shore of everlasting deliverance.

Brethren, I want to say this: Whenever you get in trouble, you can go to Christ, and trust in Christ. I have found that out.

Blessed Jesus! When His disciples were smoothly sailing on the lake, He went there in earnest prayer, not noticing anything, but one of those fearful little squalls came down on the lake and pitched the disciples and their little ship hither and thither, and was about to engulf them. But Jesus looked down on that little lake, and said: "My disciples are in danger!" and He rushed down the mountain side and stood on the bank of the little

lake and saw them as they were pitching and tossing, and He looked around, and there was no boat there for Him to ride out to them. He looked again, said: "My disciples are in danger and trouble, and I'm going to them, boat or no boat." Down He moved, right to the water, and ran out and stopped the boat, and immediately it came to shore.

I tell you, brother, you are not far from land—whenever Christ gets on board you are not far from the shore of Heaven. "Cast your burden on the Lord and he will sustain thee. He will never suffer the righteous to be moved."

### Lost Man, Woman, Help Upload Loved Ones' Burdened Hearts!

Brother! Brother! Young man! Father! Husband! Hear me a minute now. Let's you and I help unload Mother's heart! Let's you and I help unload Wife's heart! Let's you and I help unload our children's hearts.

Oh, me! The most touching incident in my ministry is when some little girl, twelve years old, comes up and says: "Mr. Jones, please, sir, pray for Papa. He is so wicked, and he won't come to church." And then comes up another little girl, and says: "Mr. Jones, the Lord has blessed me, but I am so anxious about Papa."

Oh, brother! brother! Let's you and I, in God, unload Wife's heart! My wife carried me like a million-pound weight on her heart for months and months and months. I owed my wife a debt I never could pay until I paid it at the cross, and my wife unloaded this burden at the cross, and since that time, oh, how glorious and joyous her life has been in that respect!

Brother, let's you and I meet Wife at the cross! Let's you and I, young man, meet precious, good Mother at the cross! Oh, boys, look at Mama's gray hairs! Look at those wrinkles in Mother's face!

And, say, boys, did you ever plow one of those wrinkles there? Did you ever cause one of those hairs to turn gray?

I met on the train, some time ago, a drummer. Said he: "Mr. Jones, I was very much touched the other day. I got a letter from my mother. It was a sweet, good letter, but," he said, "it wasn't Mother's words that troubled me so. It was not what she said. It was the tremulous hand on the paper." He said, "Mother has nearly done writing to her boy. And, Mr. Jones, that letter has touched me, and before God I want to be a joy to my mother the balance of her life."

Boys, let's think about precious Mother! Husbands, let's think about Wife! Neighbor, let's think about neighbor! Let's go to work tonight and unload every burden that we have ever put on anybody's heart! Won't you?

I tell you how I think about it. If in innocence I have put a care or burden on anybody's heart, I would walk till daylight came to take that burden off his heart. If my precious wife has a burden on her heart on my account, or of one of my children, I would walk till daylight and lift with all my power to get that burden off.

The fact of the business is, Mother has got as much as she can carry, without us troubling her. Poor Wife has all she can carry, without us putting on any more. Oh, brother, let's you and I never wring another tear from Mother's eye or another sigh from Wife's lips!

David knew what he was talking about. Listen:

*Give ear to my prayer, O God; and hide not thyself from my supplication. Attend unto me, and hear me: I mourn in my complaint, and make a noise; Because of the voice of the enemy, because of the oppression of the wicked . . . My heart is sore pained within me: and the terrors of death are fallen upon me . . . And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander afar off, and remain in the wilderness.—Ps. 55: 1-7.*

Brother, I have felt that way

## Editor's Notes

(Continued from page 4)

tion to accept Christ and claim Him openly. He referred also to my insistence that a Christian ought not to yoke up with unbelievers, ought not to walk in the counsel of the ungodly, ought not to receive and endorse those who do not abide in the doctrine concerning the deity, virgin birth, atonement, etc., of Jesus Christ. I do not believe that these matters are "petty." At any rate, my stand is a scriptural stand, is a matter of conviction, is a matter unchanging. I cannot change every time it becomes popular to change. To be true to Christ and the Bible is never petty, but it is certain to lose friends.

Not only must a Christian be

many a time—"Oh, that I had wings like a dove." I have felt, "Well, I am just weighted down; all the pressure of my ministry on me, the care of my family and ten thousand burdens that mothers and wives have put upon my heart," and I have almost literally stood in many a wife's tracks with burdens on my soul for this one and for that one and for the other one, and I have carried these burdens until I have felt in my heart—"Oh, that I had wings like a dove," that I might fly away to some peaceful mountain and have one week's rest, that I might forget that I had a wife and children, forget that I was called to preach, forget everything in the universe and just have one week's happy rest. I have felt like I could come back to this world a new man, that I would be new all over. "Oh, that I had wings like a dove, that I might fly away and be at rest."

I have carried burdens. I have carried them, but, blessed be God, I have learned this blessed text now: "Cast your burdens on the Lord, and he will sustain you." Just think about that! Is there any trouble anywhere? Then take it all to Jesus in prayer. Just take your burdens and lay them down at His feet. That is all we can do with them. And I have seen thousands of souls come up and throw their burdens down at the foot of the cross and go away singing:

*Now not a wave of trouble rolls across my peaceful breast.*

Let us put our burdens at Christ's feet! Let us throw them all down there, whether of sin or guilt or anxiety or grief. Let us cast them all at His feet, and say: "Blessed Christ! there they are. I can carry them no farther."

Thank God! It won't be much longer till "the wicked cease from troubling, and the weary are at rest."

I have thought—tired and worn out, I have thought—of that world of rest. I have thought of that world where there is no pain or trouble; where there shall be no more tears. "For God shall wipe away all tears from their eyes."

I have thought about that expression very much like this: I am sitting here in the family room with mother, and here comes little six-year-old Annie crying like her little heart would break, the tears just raining from her little face. And the mother says: "What is it, darling? Don't cry."

But Annie says: "Mama, I can't help it."

And while the tears are raining down, mama takes the little girl and says: "There's a sweet darling; don't cry."

But she says: "Mama, I can't help it."

And she is throwing tears from one and the other, and Mother reaches out her gentle hand and catches her little girl's arms and pulls her up against her knees, and puts her gentle hand over this eye and then over that eye, and the tears are gone, and they don't appear any more.

And then I have thought, as we pass into the gates of everlasting deliverance, the blessed Christ will run His gentle fingers over these eyes that have been drowned with tears a thousand times, and my tears will be gone forever. That's God! No tears there! No sadness there! No sickness there! No pain there, forever!

Oh, brother, let us start to that good world now.

—The End—

ready to lose the friendship and approval of the unsaved—he must also lose the fellowship of compromisers and pussyfooters who prefer peace to contending for the faith, those who prefer fellowship with the ungodly to separation. Barnabas will leave Paul because of his vacillating nephew John Mark. Peter will compromise and lead astray Barnabas and others so Paul must rebuke him openly to his face because he was to be blamed, as we are plainly told in Galatians 2. Demas, having loved this present world, will forsake Paul and so will Phygellus and Hermogenes (II Tim. 1:15, 4:10). When Jesus was crucified, Peter denied Him and the rest of the disciples fled. It is still true for a good Christian that "a man's foes shall be they of his own household."

Yes, there is a cross for good Christians, self-crucifixion, a life of reproach and misunderstanding and of persecution. Yes, there is a cross for us too.

### Our Twenty-Fifth Anniversary Approaches

On September 28 THE SWORD OF THE LORD will finish twenty-five years of ministry. Thank God for His wonderful blessings. The twenty-fifth anniversary ought to be a time of celebration, of praise, of big plans, of expansion. It ought to be a time when God's people who love the Word and love souls would rally round THE SWORD OF THE LORD to enlarge its opportunities and usefulness. We plan to use the last four months in the year, September, October, November, and December, for celebration.

We hope that many will send gifts for our Ministers and Missionary Subscription Gift Fund. Thank God for those all around the world who want THE SWORD OF THE LORD. Some of them cannot pay for it. Many ministerial students, many retired pastors, many missionaries, many national pastors in foreign countries, want THE SWORD OF THE LORD and need it. Help us in this missionary work.

Last Sunday in Calvary Baptist Church at Wheaton a young man came to visit us. He has a shining face. He is going to college in the fall. He has been saved one year. THE SWORD OF THE LORD had a large part in his salvation, he testified before the young people's department. He had grown in grace and those who heard him said that he sounded like a mature Christian of many years. He had been feeding his soul on THE SWORD OF THE LORD for a year.

Oh, what we can do for young Christians, backsliders, and for pastors and missionaries by sending them THE SWORD OF THE LORD! If you will prayerfully help, that might be an anniversary gift to THE SWORD OF THE LORD.

We will have a time of emphasis on "Investment Evangelism."

### We Plead for Your Prayers

Through these years I have been amazed again and again at the wonders that God has wrought through THE SWORD OF THE LORD and through our literature. If God in great mercy will breathe upon THE SWORD, it will do its mighty work in changing lives, in saving souls, in defending the faith, in stirring revival fires. We are conscious of our limitations. I have more work than I can do. Only if God guides and leads will I have the wisdom to edit this paper. And only as God raises up friends to support the work will it be able to do what God wants it to do.

I remember that when Saul was made king, we are told, "And there

## Cancelling Unkind Words

Some of the older boys and girls doubtless have studied cancellation in school. But there is another kind of cancellation that can be used by the youth of all ages. For example, two boys were speaking of another boy.

"He is slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid at school!" said the first boy.

"But he always studies hard," answered the second.

Thus you see every unkind word spoken by the first boy was cancelled by a kind word from the second. Suppose the next time you hear an unkind word you try to cancel it by putting a kind one in its place.

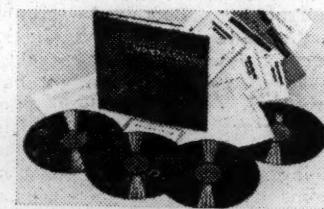
—Gospel Herald

went with him a band of men, whose hearts God had touched" (I Sam. 10:26). If God touches the hearts of readers, they will be moved by the messages. If God touches the hearts of those friends whom He wants to help us with the Ministers and Missionary Subscription Gift Fund, the Free Literature Fund, and the nation-wide radio broadcast, the "Voice of Revival," then these "whose hearts God has touched" will carry on His work.

We have no claim for ourselves. We are not worthy of the least of God's blessings. But if in mercy He will deign to use our poor efforts, we will rejoice. We are conscious that "we have this treasure in earthen vessels." Then let the power be of God, let the wisdom be of God, and let God have all the glory: it belongs to Him.

Will you set out to pray daily for God's leading and power and wisdom on the work of THE SWORD OF THE LORD?

And remember THE SWORD's twenty-fifth anniversary is coming up. We will celebrate through September, October, November, and December. Pray, rejoice with us, and enter into plans for the future.



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# BOOK Reviews

**SKID ROW LIFE LINE** by Arnold J. Vander Meulen. This is the story of the Haven of Rest Rescue Mission, Grand Rapids, Michigan. Vander Meulen's father was saved in the Mel Trotter Mission in Grand Rapids, he was saved in the Pacific Garden Mission, Chicago. Then he and his wife felt led to services between, lodging bums,

establish the Haven of Rest Rescue Mission in Grand Rapids. This is the story of that mission, the story of the rescue of skid row bums.

The four million six hundred thousand known alcoholics in America form the chief cause of our skid rows, he says. It is a sin problem. Only Christ has the answer. Here is the story of an answered prayer. It is a story of three gospel services a day, four Bible classes and four children's meetings a week, and other extra services between, lodging bums,

## THE SWORD OF THE LORD

feeding them, preaching to them, dealing with them. Here are wonderful stories of out-and-out conversions and rehabilitation. There are eight pages of thrilling pictures, the book has 13 chapters, 96 pages, with an introduction by Dr. S. Franklin Logsdon. We believe the book will be helpful. Published by Zondervan, price \$2.00, or order from the author at P. O. Box 553, Grand Rapids, Michigan.

Please Mention  
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## "Lord, Nudge Me When I've Said Enough!"

A preacher who was popular with his congregation explained his successes as the result of a "silent prayer he offered each time he entered the pulpit. It went like this:

"Lord, fill my mouth with worthwhile stuff, and nudge me when I've said enough!"

—School Activities

## Incidents . . .

(Continued from page 1)

tion of our culture with sex through movies, television, newspapers and novels; (4) rising interest in "psychology" with its widespread and erroneous philosophy that sexual repression harms personality; and, (5) a growing predominant philosophy of "live today for tomorrow we die."

*Citizens of the United States of America spend approximately 15 per cent more for tobacco than they give to all churches, religious and charitable activities combined, according to a recent report by our federal government!*

### A Woman's View of Nudity

A pastor in Oklahoma handed me an item taken from the woman's page of the *Tulsa Tribune* and written by a women's feature writer, Mrs. Walter Ferguson. She titled her article, "Women and Girls Ask for Trouble When They Run Around Half-Naked."

First, the writer referred to a late report by Mrs. Katherine Brownell Octtinger of the U. S. Children's Bureau. Calling it "something to curl your hair," she lamented about figures proving that "pregnancies among adolescent girls have risen steadily for two decades; that illegitimate births are soaring and that, for the first time in many years, there is an increase in venereal disease." Mrs. Ferguson commented, "We may well ask ourselves what has brought on these alarming symptoms of moral sickness." Her observations are so timely and so true that I quote them here:

"You may have other answers. I am inclined to attribute them to two great changes in our society. The first is the deplorable emphasis placed on sex in our literature, movies and press. The second is the decline of modesty among women."

"Summer is now on us and we can expect to see nakedness rampant in the land. Girls in shorts with thighs exposed to the hips pile into automobiles with boys, often sitting on their laps. Women slop about the streets with nothing on but a skirt and bra. It is fashionable to expose as much of the body as the law allows, and the law grows more lenient every year."

"Since we must believe that man's nature has not changed very much and that the sight of a semi-nude woman still arouses what we call the baser passions, why do parents permit their daughters to run around in public half naked? Are we to think that modern males have lost their virility, or is it just plain stupidity that moves us to these senseless customs?"

"Mothers and fathers must be well aware that the temptations surrounding the adolescents are already almost more than they can bear without all this feminine nudity which is now all the rage."

"By their dress, or should we say their undress, a great many girls and women invite insults and even rape . . . We're all half brutes under our veneer of civilization, which today is running very thin."

"Considering the immorality that festers all about us, isn't it time to look straight at the facts? When we do that, we'll get some clothes on the girls."

*Amen and Amen!*

Remember the divine command of I Timothy 2:9, "In like manner also, that women adorn themselves in modest apparel . . ." That holy decree has never been altered or modified.

\* \* \*

### Catholicism and Booze

An official statement relative to the position of the Roman Catholic Church on drinking was made recently by the Very Rev. Msgr. J. D. Conway, president of the Canon Law Society. Writing in the *Catholic Digest*, Mr. Conway stated that the Roman Catholic Church "encourages" total abstinence but "does not consider abstinence an obligation on all men."

All of which tends to place still lower the opinion of spiritual people about the wisdom of Catholic leadership, since the Bible clearly states: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).



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## A Cry From the Dark

(Continued from page 1)

after awhile the man died of cancer. He would not call for help though he desperately needed it. So many sinners will not call on the Lord Jesus Christ for salvation though they are wicked sinners in God's sight.

In Johnstown, Pennsylvania, people lived very comfortably in the valley although above them was a big dam that held back a lake of water. Heavy rains came, and a man rode quickly down the valley on horseback warning everybody to get out of the valley because the dam was about to break. They took little heed. They ignored the warning. Had they not lived there years in safety? But the dam did break and the flood burst upon the town in its false security. Between two thousand and three thousand people died out of a population of thirty thousand in Johnstown, Pennsylvania, when that dam across the South Fork broke on May 31, 1889.

Those people died because they did not know they were lost and they did not try to get saved. Oh, I fear that millions will be in Hell who would not believe it when someone told them they were sinners, that they were condemned, that they needed to be converted, they needed to be forgiven and saved. But the text, "Whosoever shall call upon the name of the Lord shall be saved," is good only for people who know they are lost and need to be saved. Those who do not feel any need, do not turn to Christ, do not call for help will, alas, perish like others who foolishly refuse to be warned.

Yesterday I had a letter from an indignant woman. She did not like preaching against sin. She disliked the name of THE SWORD OF THE LORD and said God would not use THE SWORD. She said children were not born with wicked natures.

Alas, that poor woman does not know the Word of God and she does not know children. I held in my arms this morning the baby of two former employees who came back to visit us. The little one, seven months old, smiled very sweetly, but I remembered that it was just as sweet a baby which Eve held in her arms and said, "I have gotten a man from the Lord," and she did not know that Cain would turn out to be a murderer!

We are startled that the Bible says about children, "They go astray as soon as they are born, speaking lies" (Ps. 58:3). David was conscious that his own innate wickedness stemmed from a nature he had inherited from birth when he said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

"I don't know what ever made me do such a thing!" said a prisoner behind the bars for his first crime. He was learning that "the heart is deceitful above all things, and desperately wicked" (Jer. 17:9), even as the Scripture says. And as Romans 3:22, 23 says, "For there is no difference: For all have sinned, and come short of the glory of God."

But as the Scripture says that there is no difference, all have sinned, so just before our text today the Scripture says that all may be saved. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13).

It was the sad lament of the Lord Jesus to some of his hearers, "Ye will not come to me, that ye might have life" (John 5:40). But if you will come, you may.

### II. How Simple! Simply Call and Be Saved

Our text in Romans 10:13 says, "For whosoever shall call upon the name of the Lord shall be saved."

We read the same words again in Acts 2:21, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." We find that that Scripture is quoting from the Old Testament and we turn to Joel 2:32 and read, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered...."

Saved! Delivered from one's

### THE SWORD OF THE LORD

sins, from the result of one's sins, delivered from Satan and from Hell! That is what God promises to those who call upon the name of the Lord!

Calling on the Lord? That is so simple, so easy! Surely, someone may think, it takes more than that to be saved! No, we have God's promise, twice repeated, that "whosoever shall call upon the name of the Lord shall be saved."

A sad woman said to me, lacking assurance, "I called, but I do not know that I called in the right way."

But I answered her, "The Lord did not say, 'Whosoever shall call in the right way shall be saved.' He said, 'Whosoever shall call upon the name of the Lord shall be saved.' If you called at all sincerely, you fulfilled the requirement. You have no right to add to the conditions the Lord Himself set."

You see, the man who is sick and dying and really wants a doctor may call for the doctor and it does not much matter how he calls, just so the doctor knows that he is asked to take the case. If the doctor really longs to save lives, really loves the sick and dying, he will come when there is a call.

You see, the responsibility is on the doctor, not on the patient. The patient does not have to call right, but the doctor has to treat the disease right. It does not take any particular kind of a call, just so the doctor knows that the case is turned over to him. But it does take a particular kind of medicine. Thank God, the dear Lord Jesus, the Great Physician, knows just the medicine to give!

But how long should one call in order to be saved? The Lord puts no measure, no requirement as to how long one should call on the Lord. One who calls gets saved. That is the promise of God.

Oh, dear friend, if you only knew how long God had been calling you, you would not think that He would put you off when your heart earnestly cries to Him for mercy! God has been running you down, seeking you out, playing on your heart strings, wooing you tenderly all these years! So salvation is free for the asking, and everyone who calls gets saved.

Of course, I am not talking about the human voice. There is no magic in how loud a voice you may use when you call. There is no virtue in the correctness of the English you use. God knows if you call, and it is not the call of the mouth, but the call of the heart that He hears. It is good for a sinner to pray, good to put into words your cry for mercy, as have millions of sinners, but the real cry that God hears is the heart cry.

I once showed a poor, troubled soul John 6:37 where Jesus promised, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." I insisted that anybody who would come to Christ would immediately be received. But the doubting soul said, "I don't know whether I came or not. I wanted to, I tried to."

"Ah," I said, "it is the 'want to' that is coming. The moment your heart wanted to come, decided to come, then already you had come in your heart and Jesus received you." So when the heart decides to call and wishes to call, already God has heard your cry.

### III. Call for Light in Your Darkness, for Deliverance, for Healing for a Broken Heart, for Forgiveness of Sin, for Rescue From Hell

When a poor sinner calls on the Lord it may be a cry from the dark, from one who longs for light. The unconverted heart is in darkness. The unsaved man is a child of darkness. But we are told that the dear Lord Jesus came,

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death . . ." (Luke 1:78, 79). The Lord Jesus Himself is the "Dayspring," "the Light of the world." Your darkness may be the darkness of doubt and disbelief. Maybe like Thomas, you can not believe without more evi-

dence. But Jesus gladly asked Thomas to put his hand into the wound made by the spear in His dear side, into the nail prints in His hands, and Thomas felt his doubts flee away and he said, "My Lord and my God." Call upon the Lord in your darkness.

"Whosoever shall call upon the name of the Lord shall be saved." It may be a cry from a prisoner enslaved by sin. It may be your cry to God behind bars of habit, and bad companions, and a long perverted mind. But Jesus came, as was foretold in the Old Testament Scripture, "To preach deliverance to the captives" (Luke 4:18). Millions have been delivered from the enslavement of habit, of drink, of lust, of covetousness, from the binding of dope and a life of crime. And even more binding may be the galling chains of unbelief which you have long nurtured and multiplied on your own spirit. They can be broken if your heart honestly cries to the Lord for mercy, for we are promised, "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8).

Fred Hawkins of Springfield, Missouri, drove me through southern Missouri and showed me place after place where he once drank with the boys. He tried again and again to break away from the habit and could not. Then one day he had asked the Lord for a new heart and had gotten it. God set him free. Choked with gratitude and with tears he said to me, "Thank God, I don't want it anymore. I don't need it! I am free."

Call upon the Lord! It may be the cry of a heart that is broken.

Sin does break the heart. Or may-

be there is disillusionment, loss of

friends, or a loved one who has

died and left you. Maybe your

business or your career or your

home has fallen to pieces and left

you desolate. But the broken

heart is the call of God. Jesus

said that the Father "hath sent me

to heal the brokenhearted" (Luke 4:18).

I remember a man who had been

saved from a life of drunkenness,

whose broken home had been re-

stored, who had gone back again

to a respected life and a good job,

after sin had pulled him down to

ruin. Trying to express how hap-

py and comforted he was, all of

his days he said, "Why, I am hap-

per now when I am sad than I

used to be when I was glad!" Call,

O troubled heart, for the comfort

God gives.

Call upon the Lord and be saved.

No doubt you have called for for-

giveness from sin. Are you trou-

bled with a conscience that reminds

you of failure and disobedience and

broken commandments and wrongs

to others? Well, certainly if you

are honest and if your heart rea-

sons on these things, you know

that you have sinned against God.

So your cry should be a cry for

forgiveness, like the publican say-

ing, "God be merciful to me a sinner."

It might well be like the prodi-

gal son coming from the far

country and the hogpen of sin. Oh,

but God loves sinners! The dear

Lord Jesus has paid all our debt

of sin; and God will run to meet

you, when you call for mercy,

even as the father ran to meet the

prodigal son and kissed him and

put a ring of sonship on his finger

and shoes of the Gospel on his feet

and killed the fatted calf of rejoicing.

I recently read a magazine ar-

ticle about American prison sys-

tems. The man who had spent

much time in prison work had

much to say about "rehabilitation,"

and was rather critical of anti-

quated methods. And he said al-

most incidentally, as if he did not

see the real problem or the real

need, that men brought within

those high walls, those long corri-

dors and iron-barred cells, shut off

from family, friends, job, and nor-

mal life because of their crimes,

would sometimes in the night cry

out, "Oh, Lord, I am sorry! I am

sorry!" Well, poor sinner, if you

are sorry, God is near to a broken

and contrite heart. He does not

turn down the penitent sinner.

To be well content with your

sins would be fatal. You would

not call for mercy. But oh, heart

troubled with sin, we may thank

the dear Lord that He is quick to

forgive, quick to hear the faintest

cry for mercy. "For whosoever

shall call upon the name of the

Lord shall be saved."

Jesus ate one day in a Phari-

see's house. I suppose they reclin-

ed on couches in the open court-

yard in the cool of the day. The

poor fallen woman "which was a

sinner, when she knew that Jesus

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sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment" (Luke 7:37, 38). I do not know that the woman said a word beside her sobs and her tears. The sweet perfume of the ointment was not as sweet as her heart's



## "Wolves in Sheep's Clothing"

(Continued from page 1)

They came, like Judas Iscariot, planting kisses on Jesus' brow but all the while making merchandise of Him. They called Him Master but spoke of His virgin birth as "piffle" and His atonement as "slaughterhouse religion."

These modernists crept in unawares and took over great institutions and churches and councils of churches and led the masses up blind alleys of apostasy into pits of moral decadence, juvenile delinquency, divorce, crime and war. That was the result of modernism, the humanitarian religion.

### The New Modernism

But the old modernism is dead. The sheep's clothing wore threadbare and the wolf was disclosed. When the great depression came and war clouds gathered and modernism passed into its "crisis," it could not stand. God made "foolish the wisdom of this world," and even the chiefest exponents of modernism had to admit its failure.

The old modernism has utterly failed. It is dead. *But there has arisen in its place a more subtle and sinister form of doctrine of which even most of the leaders of evangelical Christianity seem to be unaware!* I heard one of the well-known liberal preachers of America say, "We modernists have led the people astray. We are responsible for the war through which we have just passed. Our hands are red with the life blood of nations. We left supernatural revelation for a materialistic and humanistic philosophy and this gave the people a false sense of security. We need to retrace our footsteps back toward the old orthodox position of our fathers. But, shall we go back to that position? No!" he shouted. "No! We need to retrace our footsteps in that direction until we can form a synthesis with the fundamentalists. What we need is a new mod-

ernism!" My friends, they now have a "new modernism." *The same old wolf now has new sheep's clothing!*

Let us look at the new modernism, liberalism, and see whether the term "neo-orthodoxy" is a misnomer, "for many deceivers are entered into the world." Let us determine whether the prophets of liberalism are sheep or wolves.

### The Doctrine of the Word and the New Modernism

The leaders of the new modernism, neo-orthodoxy, acknowledge that the Bible is a supernatural revelation, but they do not believe in the full, verbal inspiration of it. They reason that since the Bible was given through human authors it cannot be absolutely perfect and inerrant, but only relatively so. A world-renowned neo-orthodox leader says, "The Bible contains much history, some of it faintly embedded in age-old myths, folk tales, battle songs, camp recitals, and the like."

The new modernism also takes the liberty of interpreting the Scripture according to preconceived ideas instead of in its own light. This robs it of its authority.

Paul wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). Peter wrote, "not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23). Again he wrote, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:19-21). John wrote, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

The new modernism, neo-orthodoxy, is an amalgam of truth and error. It is a mixture of the orthodox and the heterodox. It is illogical because these two philosophies are incompatible. You may put oil and water together and shake them until they appear to be a compound, but the stuff is not homogeneous; it is not a compound but an emulsion.

The old modernism started with an erroneous supposition that the Bible was a natural book, and that Jesus Christ was merely human, and from that point on proceeded in a logical fashion. Orthodoxy begins with the true concept that the Bible is a supernatural book and that Jesus is both God and man and proceeds in a logical fashion. But the new modernism is an illogical combination of naturalism and supernaturalism, of reason and revelation.

The new modernism plays down the person and work of the Lord Jesus Christ by de-emphasizing His virgin birth and substituting "another gospel" for the Biblical doctrine of the atonement. Many of the neo-orthodox leaders declare that they personally believe in the virgin birth but that it is not necessary to do so in order to be a Christian. They speak of this precious essential of the Christian faith as a "mundane tradition" added by the Church "to its gospels."

Consequently, at a time when men's hearts are failing them for fear, and they are face to face with the reality that there is no earthly panacea for the world's ills, "false prophets" in sheep's clothing are "healing slightly" their wounds. At a time when the unadulterated Gospel ought to be preached as never before, it is being watered down at the poisoned fountain of an amalgamated theology.

At a time when men are begging for the Bread of Life these "false prophets" are giving them stones. There is an unprecedented interest in religion in our day and with the opportunity to win the masses to the Lord Jesus Christ, but instead they are being won to the

Church. Of course, the churches are ordained of God, and I believe in putting every "born-again" person I can into a church. Oh, how we need to strengthen and build the Church! May God send a mighty revival of genuine loyalty to the churches and the things for which the New Testament churches stand! But, my friends, churches are being filled with unregenerate sinners! If we could get half of the church members in this country saved we would see the horrible flood tide of evil which is sweeping America stemmed. "By their fruits ye shall know them!" Beware of neo-orthodoxy!

### Sincerity and Motives of Theological Leaders

If the twentieth century theologians who are responsible for the so-called "Twentieth Century Reformation" are sincere, they are sincerely wrong. This is entirely possible. I do not impugn the sincerity or the motives of Barth, Brunner, Niebuhr, or others who, having seen the failure in modernism and the vindication of Paul's teaching regarding the nature of man, have brought forth this neo-orthodoxy theology. I do warn that they have given us an amalgam of the mercury of truth with an alloy of uninspired, heathen philosophy.

There are ecclesiastical leaders, however, whose motives I question. There are those who, still secretly holding to the old modernism, see in neo-orthodoxy the opportunity of leading both liberals and conservatives, into a super-colossal World Church. These builders of ecclesiastical Babylon are the "wolves in sheep's clothing." They are willing to cover their modernism in the wool of orthodox profession to gain leadership, prestige and power.

This professed friendship for the Bible and the true Gospel of Jesus Christ has brought millions of born-again believers to look with favor on these "wolves in sheep's clothing" and has caused some to develop a contempt for the "fighting fundamentalists." It is all too true that some so-called "fighting fundamentalists" have shown a bitter unchristian spirit and have not only fought for the faith, but have also fought against individuals who did not yield personal allegiance to them. By and large, however, the fundamentalists have been kind, brotherly, faithful Christians who have earnestly contended "for the faith which was once delivered to the saints."

### Scriptural Attitudes Toward the New Wolves

It seems that we have reached a day of compromise on every hand. Even earnest, evangelical Christians censure the servants of God who cry out against false prophets. But these servants of God are in a glorious tradition.

Isaiah cried out against the priest and prophet who "err in vision" and "stumble in judgment" (Isa. 28:7). Jeremiah said, "For both prophet and priest are profane: yea, in my house have I found their wickedness, saith the Lord" (Jer. 24:11). Ezekiel wrote,

"Thus saith the Lord God: Woe unto the foolish prophets that follow their own spirit, and have seen nothing! O Israel thy prophets are like the foxes in the deserts" (Ezek. 13:3, 4). Micah said, "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us?" (Micah 3:10, 11).

Jesus Christ, the Lord of Glory, said, "Beware of false prophets."

The Apostle Peter, speaking of the scoffers who sneer at the promise of the coming of Christ and wrest the Scripture unto their own destruction, said, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (II Pet. 3:17).

Paul, the missionary, evangelist, apostle, and builder of churches, the bond-slave of Jesus Christ, wrote to Timothy, "But after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4). To the church at Rome he wrote, "Now I beseech you, brethren,

mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

John the Beloved, who wrote his Gospel that we "might believe that Jesus is the Christ, the Son of God" (John 20:31), wrote in his second epistle, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed" (II John 10).

Jude wrote, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (Jude 4). He says that they are "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever" (Jude 13).

Thousands of young theological students are gullibly following these "false prophets in sheep's clothing" who "within are ravening wolves."

Impressed by the high-sounding theological terminology, the vast store of encyclopedic knowledge, and the pious talk of false teachers, thousands of them are going out themselves in "sheep's clothing" to preach the new modernism. "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). Tragedy of tragedies! The new modernism is as false as the old! It is essentially the same though covered in a new robe and a thousand times more subtle.

There was never a day when evangelicals needed more to emphasize the verbal inspiration of the Bible and the deity of the Lord Jesus Christ than today. They need also to understand the issues and the design of these new modernists. Many of our true evangelical leaders must surely be uninformed as to the ultimate aim of some of the ecclesiastical leaders. Let us look under the "sheep's clothing" and there we see the pointed ears, the leering eyes, the dilated nostrils, the dripping tongues, and the bared fangs of "ravening wolves."

### The Purpose of Liberal Leaders

What is the design of these men? Back of this movement is a plan for the formation of one World Church. The modern Church lost its voice of authority because it left the authority of the Scriptures. The Catholics believe in an authoritative Church with an infallible Pope at the head of it. Although they accept the Bible as infallible, they hold it is so only as it is interpreted by the Church. Orthodox Protestantism has held to the infallibility of the Bible by which the church is judged. The

new modernism is attempting to recover authority for the purpose of building ecclesiastical walls, but is unwilling to yield to the inerrant and infallible authority of full, verbal inspiration. Consequently, just as the British crown is a symbol of British authority, with the authority vested in Parliament, so the new modernism is trying to make the Bible a symbol of authority, with the authority actually vested in the Church.

Dr. John Newton Thomas, Professor at Union Theological Seminary, wrote in *Theology Today*, "Is not the key to the situation the frank acknowledgement of the Church's authority as determiner of the Canon? This is at once the valid substitute for the doctrine of verbal inspiration and the guarantee of an authoritative Scripture as against rationalizing and mystic influences."

The same issue carries an article by Floyd V. Filsom, Professor at McCormick Theological Seminary, on "The Revised Standard New Testament" in which he says, "The Bible is the Church's book." The professor is wrong. It is God's Book. He says further, "Its writers were members and servants of the church, and their writings have been preserved, translated, and used in its worship, preaching, and teaching. The real test, therefore, which this version must pass is whether it will prove adequate to the needs of the Church." The real test is whether it is true to the original text written by "holy men of old" as they were "moved by the Holy Ghost."

The greatest need in the church today is not a "substitute for the doctrine of verbal inspiration" but a realization that here we have the very inspired Word of the living God whether correctly or incorrectly interpreted. It is "more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honeycomb" (Ps. 19:10). Let us hide it in our hearts, live it in our daily walk, preach it to the world, teach it to our children, and beware lest "false prophets in sheep's clothing" steal it away!

(From Central Conservative Baptist Seminary Bulletin.)

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